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SECTION 30. Philosophy

NATIONAL INTERESTS AND PERSPECTIVES OF GLOBALIZATION

Abstract: In this article some aspects of place and role of national interests, tolerance in national states in the conditions of globalization processes are considered.

Key words: national interests, tolerance, national states, globalization, political system, conflicts, geopolitics, synergetics, bifurcation processes, chaos, civilization, culture, values.

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Introduction

Panoramic view of the current integration process leads to the conclusion that for obvious interstate contradictions and conflicts tend to lurk more fundamental, intrinsic reasons leading to geopolitical shocks. It is important to bear in mind that mankind today has come to the tipping point of its evolution and for the first time in history it can decide: whether it will be the last or the first in the history of the new stage of development. The methodology of the system-synergetic sciences states that "conflicts create instability and tension in the structure of international relations", and "when complex open systems achieve critical instability, for their moment of truth: they are either transformed or destroyed" [1, 9-12].

Materials and Methods

The complexity of the integration processes reflect the real socio-political interaction between the individual states and, in fact, designed to ensure the social and political and economic stability of the nation-state as their structural components. Integration connections, on the one hand, have an objective character, realized in the form of international association formed by virtue of promotion of geopolitical and geo-economic national interests of states on the basis of their historical and socio-cultural community, spatial proximity, values and mental attitudes (European, trans-Atlantic, Eurasian and others community). On the other hand, supranational integration associations can have a subjective character, appearing as international alliances, blocks and structures formed by partial

satisfaction of national interests, time-limited their actions, balance, balance of power etc. It is clear that competing integration structures can exist on the same geospace, representing a variety of strategies and national interests of concrete states.

Commitment to the implementation of integration policy of concrete states must be based on the strategic objectives of the national and global policy polyvariance, multidimensionality, overcome selfish and isolationist sentiments in isolation from global processes.

Integration range of nation-states as a categorical imperative in this case is based on values such priorities as a collective responsibility, interfaith, intercultural dialogue, inter-ethnic harmony and tolerance. Tolerance in the wider modern sense implies disposition to understanding and dialogue with others, recognition and respect for their right to be different, an expression of the inner and outer freedom, the ability to deliberate choice between alternative points of view and ways of behavior. How fully in the integration processes currently implementing this understanding of tolerance it is an open question. The obvious fact is that the modern world is clearly not enough harmony and tolerance, and this is reflected in the constant increase of tension and conflict-expanding space of bifurcation situations on our planet.

In the historical bifurcation points when the socio-economic and political systems are destabilized, they are similar to the loss of balance, can be implemented chaos society scenarios, the onset of the tragic life "on a break" with the loss of a rational understanding of what is happening and the



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ability to control the social and political processes. In this regard, revealing the history of the Spanish Republic in the 30s. of the XXth century, when the country within five years of falling into chaos and anarchy, and the power in the parliament passed the left, then right after King Alfonso XVIII left his post in order to avoid, as he thought, of the Civil War. And even after the elections in February 1936, when the government received the exclusive authority to restore order, including the suspension of all constitutional guarantees, in just four months, there were more than a hundred national strikes and about three hundred strikes, in some places of the country was burned about 1560 churches, there has been 269 political assassinations and etc. All of this has led Spain to a permanent chaos and the terrible tragedy of XX century - the Civil War of 1936-1939. Mutual accusations - the curse of the various political forces and parties allowed the nationalists with supporting on rebellious army to start a rebellion, grew into a full-scale war in the two and a half years long, which claimed the lives of more than 600 thousand people, made refugees 300 thousand, to turn the country into a testing ground for the major European countries and use it to consolidate their position in the geopolitical balance of power in the second half of the 30s.

Unfortunately, these scenarios are implemented in the XXI century too. The contradictory and conflictual model of modern social and political development postulates today the formation of a new world order based on the moral imperative, the specification of the new risk strategy of nation-states, the recognition of the "Late modern" risk society and interpretation of risk as a positive phenomenon, understanding of modern risk-taking, which is characterized by increasing uncertainty and indeterminacy of social structures and social agents. In such circumstances, the national diplomacy must act carefully and firmly defending the legitimate interests of the state, based on the principles of self-sufficiency, independence, pragmatism, openness, multi-vector and dialogue with all countries willing to cooperate on the basis of equality and mutual benefits. An American political and neoliberal scientist Joseph S. Nye in the late '80s - early 90s of the XXth century formulated concept of "soft power", which contributes to the implementation of some of the conceived scenarios. At the same time it should not be regarded as a purely an American invention, it postulates are always used in the practice of international relations as a whole, assuming the ability to achieve the desired based on the voluntary participation of allies, not by coercion or handouts, through the use of three main components: culture, ideology and foreign policy.

Globalization of the world's history, accompanied by a worsening of the socio-political risks, crisis situations in economic, financial, socio-

political, environmental, socio-spiritual spheres of modern civilization development, brings to the fore the problem of regulation of chaotic processes to human survival in the new conditions of existence [3, 6-7]. Such processes are accompanied by profound qualitative changes in the content and structure of the analytical and methodological reflection compared to its previous forms, requiring the identification of mechanisms of geopolitical and sovereign risks in various fields and the states of global culture, the fundamental life meanings of its universalias of the interdisciplinary synthesis of various knowledge and approaches that allow to predict the possible risks and to manage them.

Also classical geopolitics as an interdisciplinary field of research has documented a number of laws that put in front of the subjects of state power questions of theoretical and practical plan, thereby causing their thoughtfulness and restraint in political decision-making and risk behavior [4, 153-154]. It has been found that sometimes the benefits get that subject which controls the geo-strategically-key point in geospace, and the strength and the weakness of the geostrategic entity depends on its risk appetite, the degree of self-sufficiency and the ability to control the key points.

It became clear that the loss of control over the space of a single geopolitical subject always mean its acquisition by others; stability, sustainability and security of geopolitical subject provides some optimum controlled space due to the fact that the wider the space, the more difficult it can be managed by the subject. Control over the space of losing the geopolitical subjects that do not have the necessary and sufficient capacity to win and keep the territory, does not show signs of the necessary self-sufficiency [5, 63-68]. These postulates have not lost their relevance today, when forming a new model of a modern world-structure. It can be noted that geopolitical technologies based as on ways to transform the geographic regions in the political phenomenon – states, associations, buffer zones, etc., and on methods of bringing down political subjects to the level of "pure geography," such as recycling states into the "populated areas", "problem zones". This leads to the fact that the preservation of self-sufficiency of national states, traditional values, their lifestyle, cultural and religious priorities inconsistent with globalism, mass culture is exposed to a real risk. This is evidenced by regional conflicts in Korea, Vietnam, Afghanistan and others (during the Cold War), the intervention in Yugoslavia, Iraq, Afghanistan, Libya (after the collapse of the USSR), "color revolutions" and similar scenarios of the "regime change" in Georgia, Kyrgyzstan and Ukraine (the former Soviet Union), the events during the "Arab spring "(the Middle East), in the course of the protest movements in Venezuela, Argentina (Latin America), etc.



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In order to minimize global and local risks their regulation and safety, above all, recognition of the important statements about the impossibility of a complete lack of risk in society; must be organized by the social interaction and control of managed subjects, mediated by social norms, values regulatives and specific social conditions; the formation of the control mechanisms and leveling risks, risk-taking expert assessment of a particular society and its security [6, 4-9].

Today updated paradigm of universal human and national development, based on spiritual-moral values of their own culture, focused on the stability and unity of the society is especially necessary. The first decade of the XXI century definitely more time to commit, that we live in a rapidly changing world, with the dynamic globalization processes in economy, politics, ideology, culture, education. Emerged in recent years with the ideological rethinking needs to be filled, and will be filled in the name of the survival of humanity defying the updated values, democratic approaches, thoughts and ideological quests, an appeal to the ideals of harmony, goodness, beauty, patriotism, civic duty, service to the motherland. Without new ideas can not be the emergence of new social relations and priority values because, as history has shown, are carried out before the upheavals in social life, the economy needed a radical revolution in the mind of people.

Researchers appreciating the complexity and contradictions of the integration process, actualize the question of national effort to gain consent, certain common goals, and grounded transparent constructive position, an adequate understanding of values such as freedom, equality of opportunity, sovereignty and human rights. Strategic direction of

development at the same time must comply with the civilizational, cultural and national-state identity of the country, to maintain and strengthen its status in the geopolitical and geostrategic terms, international law and domestic areas, rely primarily on equity, traditions and values, incentives of transformational change and modernization of society. On this background there is actualized the need for system studies of the problem of relationship of global and national, preservation of national priorities, the study of the phenomenon of integration and its impact on the national culture, economy, politics, revealing the dependence of national economies on the global financial markets and transnational corporations, the optimal nature of market regulation, the formation mechanisms cost of one world, investment and trade flows [9, 31].

Conclusion

Integration processes in the world, the development of intercultural and interreligious dialogue takes place against the backdrop of globalization, which determines the processes and mechanisms of national, cultural and religious identity, undermines the traditional way of life, breaks down barriers to communication and open dialogue of individual religions and peoples. Such proximity of the contacts of different cultures and religions can be a source of enrichment, but it can be a source of conflict, produced as a result of ignorance of the underlying foundations of other cultures and religions, or may be used by extremists for political purposes. For overcoming these negative trends and mutual understanding is particularly important intercultural and interfaith dialogue.

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